

THE CHARITIES REVIEW

Volume IX

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Number 2

Crime Culture
at Public
Cost.

It is not hard to find illustrations of what Mr. Charles Dudley Warner and many other students of criminology have long maintained, that our present system of "reforming" law-breakers is dangerously close to worthless. Here are two communications which happen to reach us at the same moment. One states that within the next four weeks about three hundred short-sentence men will be released from the penitentiary in Monroe county, New York. The police of Rochester are taking special precautions on this account, and it is frankly anticipated of these offenders who have passed under the corrective discipline of society that "it may not be long before many of them are back in the penitentiary."

Recidivists.

Turning now to the second communication, the annual report of the Allegheny county workhouse, it is shown that the 87,291 commitments made to that institution in the thirty years of its existence relate to only 46,787 persons. Of these 14,791, or thirty-one per cent, were so little reformed by their incarceration that they found their way back for a second commit-

ment. About half were satisfied with this, and either got into honest pursuits, migrated to some other place, or committed crimes involving more serious confinement. Of the 7,342 veterans who earned a third commitment, more than one-half went on to a fourth offence. Of these some pushed on in the easy road of the modern lawbreaker till three end the list with commitments for the seventieth time. The average is two commitments for every offender entered. When a man has reached his tenth offence, the chances are one in three that he will stop. At the twentieth offence they are one in three and one-half; at the thirtieth, one in eight; at the fiftieth there is scarcely any prospect at all that he will stop.

Short Terms.

This, then, is reformation of criminals as practiced to-day in a well administered correctional institution. With six per cent long terms and ninety-four per cent short terms, as is the case in this instance, it is hardly to be expected that enough influence can be exerted during any one commitment to permanently deter a persistent offender from continuing his old course. Thirty or ninety days, or even six

months, is "too short a term to teach a trade or develop skill in the use of a machine; too short to hope to work out the bad habits of early life, and implant such as would make the convicts safe and useful citizens."

Prison Labor. But not content with the system which throws the first offender with the veteran in crime for two or three months, long enough to shelter the one through the disagreeable months of winter and to teach the other such lessons as contact with old offenders makes easy, we have, in many states, forbidden the prisoner to engage in productive labor. "It is distressing and humiliating to see men begging for occupation, and compelled day after day to sit idle in their cells." With one-half the inmates in idleness and the other half doing work of little or no practical value, "the result in the prison is more frequent cases of punishment; out of the prison a still more degraded and demoralized class turned loose upon the community at the expiration of their sentences." Prison reformers, much less legislators, are far from agreed yet as to just what work should be done by convicts, and how far they should be allowed to "compete with free labor." But of this much there is no question: the prisoner must have work.

The twenty-sixth national conference of charities and correction will meet at Cincinnati, May 17-23. The local arrangements are in the hands of men who are deeply interested in

the objects of the conference and in the honor of their city. There is, therefore, every reason to believe that all that is desirable will be done for the comfort and convenience of visitors. The forenoon meetings will be devoted to general and sectional discussions, and the evenings will be given to the presentation of the more popular aspects of subjects. The afternoons will be left free for visits to institutions and a study of the interesting social conditions of the city and its surroundings. There is much to invite inspection and consideration.

The chairmen of the various committees are working to provide a program which will deserve the attention of all students and administrators. Diligence is used to secure speakers and writers whose experience and knowledge entitle them to a hearing. But the instructions of the conference rigidly restrict the speakers in respect to time, in order to leave room for the informal interchange of opinion by delegates and for real and vital discussion. On the printed program, opposite each name, will be printed the exact time assigned to each speaker, so that the schedule will show precisely what will be presented at a given hour. Thus those interested in a particular subject will know what to select.

The titles of committees this year, with the chairmen, are as follows:

Reports from states, H. H. Hart.
County and municipal charities, including outdoor relief, J. P. Byers.

Care of feeble-minded and epileptics, Mary J. Dunlap.

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Prisons and reformatories for adults, T. E. Ellison.

Care of destitute and neglected children, T. M. Mulry.

Reformatories and industrial schools, J. E. St. John.

Insanity, H. C. Rutter.

Charity organization, E. T. Devine.

Politics in charitable and correctional affairs, Lucius B. Swift.

Immigration, W. A. Gates.

A bulletin will be issued later containing more explicit information in relation to railroads, hotels, and all other details. There is every reason to believe that the conference will be one of the highest interest. It is hoped that the attendance from the south will be large, and that an opportunity of cultivating delightful acquaintances from that part of our country will be a marked feature. President John Henry Barrows, of Oberlin college, will preach the annual sermon. His position as president of the world's congress of religions in 1893, as well as his important work in other fields, has made him generally and favorably known to the world.

The Ohio conference is to meet with the national conference without a program of its own, and this alone will insure an attendance of over three hundred delegates.

C. R. Henderson.

Readers of the REVIEW will be interested in the appointments of Dr. Frederick H. Wines to be assistant director of the census of 1900, and of President John H. Finley, of Knox College, to be editor of *McClure's Magazine*. Mr. Finley was editor of the REVIEW

from its first issue in 1891 until 1897, when he was succeeded by Dr. Wines. His new position is one of wide possibilities and responsibility, *McClure's* being perhaps the most widely read magazine in the country. There is little doubt that under Mr. Finley's hand it will take an active share in the earnest consideration of social questions which is so encouraging a feature of the popular literature of the day. Dr. Wines, it is understood, will be practically responsible for whatever good work may be done in the new census, as his superior officer has no technical knowledge of the duties of his office.

Other changes of interest are the retirement of Warden J. L. Woodbridge, of the Connecticut state prison, succeeded by Mr. Albert Garvin, formerly of the Indiana state reformatory, and of Dr. F. W. Page, superintendent of the Vermont state hospital for the insane, who has done much to build up that institution to its present high standard. Dr. Page will be succeeded by Dr. Marcello Hutchinson, of the Massachusetts general hospital.

Public
Outdoor
Relief.

The appearance of Mr. Almy's study of outdoor relief in this and the

March number of the REVIEW is coincident with a strong fight which is being made by the charity organization society of Buffalo for the abolishment, or material reduction of the amount, of public outdoor relief given by that city. This is only one of numerous indications that the

possibilities for evil inherent in public outdoor relief are forcing themselves upon the attention of city and county officials. In Portland, Maine, for instance, the report of the secretary who has just closed twenty-five years' service with the overseers of the poor expresses the conviction that the sympathy of the board has been abused, and advantage taken of its efforts to do what was for the best interests of the city's dependents. This statement is apropos of the announcement that since 1880 the number of families assisted has doubled, while the cost of their maintenance has increased nearly sixfold. The new mayor of the city joins with the secretary in advocating reform,—and if Portland will study a little of the history of other cities which have gone through the same experience, the reform adopted will be the abolishment of public outdoor relief. Other parts of the country are beginning to feel the movement. A bill has been introduced in the Connecticut legislature, which, if adopted, will considerably hamper free-and-easy methods of poor relief. It forbids the giving of any money to assisted poor, requiring whatever assistance is given to be in the form of orders for groceries and clothing. It also requires classified returns to be made to the state board of charities relative to assistance rendered. It is doubtful if so vigorous a measure passes, but it shows the drift of public thought. In Indiana a new law prohibits entirely any outdoor relief by the counties.

Philanthropic Legislation.

Interesting legislation affecting charities and correction has been and is being enacted in many states. A partial résumé of this will be published next month, so far as the questions under discussion are by that time decided. It has been a busy season, and many a state official, to say nothing of institution superintendents, trustees, amateur lobbyists, will be relieved when the pressure is over and their measures have been adopted, snowed under, or postponed. As has been presented by Mr. Joseph Lee in an excellent paper on "the philanthropist's legislative function" in the *New England Magazine*, the all-important work of planning and supporting legislation for the betterment of social conditions, work often at the root of familiar evils, where one stroke is worth a hundred directed at their fruits, is too much left by the philanthropic citizen to a few faithful officials or promoters. Legislatures to-day are scarcely more than judicial courts, hearing and deciding cases where often the public interest is vitally at stake, and how often is the people's side of the case adequately represented or supported? The day must come when the burdens of the few, upon whom now fall the entire responsibility of securing legislation in the public interest, will be shared by that part of the public which is at present satisfied to express its philanthropy in mere palliatives of the evils which should be corrected.

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In his report for the year ended September 20, 1898, the superintendent of state prisons in New York, Mr. C. V. Collins, analyzes the workings of the new prison labor law, by the provisions of which prisoners may be employed to manufacture only such articles as are required for the use of the state institutions and municipal corporations. Last year the new system did more service and earned more money than in 1897. Up to September 30 sixteen industries had been organized. Experience is gradually overcoming the difficulties of adjustment to a limited market, and the earnings of the year, almost \$495,000, approximately met the estimate made in the report for the preceding year. Of the 3,202 prisoners in the three state prisons on September 30, there were employed on productive industries, 1,564; on prison and state work, 1,283; the idle numbered 303, and fifty-two were in hospital. The superintendent bespeaks rational conservatism in any endeavor to modify the new system, for the changes it has necessitated are so radical that some time will be required to determine its effectiveness.

Prison Reform
in Cuba.

Acting on the recommendations of a committee of investigation, General Ludlow is introducing reforms in the prison system of Havana. To give some idea of the desirability of this, a description of the *presidio de la Habana*, or general penitentiary of the city, is of interest. There

were 900 prisoners in the *presidio* January 1, the majority being negroes. These prisoners had been drafted from all the places of confinement in Havana, and it is even said that some were returned convicts from Ceuta, sent to Cuba after the signing of the peace protocol. The prison has three floors, with two large departments on each floor, the capacity of each department being 150 persons. One, furnished with cots, chairs, and other conveniences, was reserved for prisoners who could pay for privileges. Each huge room was crowded with prisoners, confined together without other restriction than the club of the overseer, a prisoner chosen because of superior strength and courage to keep order among his fellow-captives. The only labor performed was such as the convicts cared to undertake, to earn pocket-money. In a gallery near the roof about forty convicts were employed at cigar-making for an outside contractor, who paid them about \$7 a week. The money was given to the prisoners in full. Hereafter labor for the state will be enforced. The old system of herding the prisoners together will also be abandoned.

From Contract
to Status.

Mr. Morris F. Tyler, discussing in the *Yale Review* for February workmen's compensation acts, emphasizes the restriction upon freedom of contract imposed by many of the statutes relating to this subject, and adds a comment which is worth thinking about:

It seems to me that such legisla-

tion is the beginning of the application to our social system of ideas flagrantly in conflict with those upon which it has been built up. It is the beginning of the substitution of the commune for the individual. With this in mind, it is rather curious to reflect that the whole history of law, so far as we know anything about it, displays the struggle of the individual out of the traditional bonds in which his city, his village, or his family confined him. In the words of Professor Maine, "The movement of the progressive societies has hitherto been a movement from status to contract:" is it possible that we are approaching the beginning of a reversal of the process, and that we are drifting to a condition where, making allowance for what is termed "industrialism," a man's rights and duties are to be determined more by what closely resembles status than by his own free choice, as expressed by contract?

Employment Exchange.

An educated man, with experience and qualifications for position as superintendent in hospital, training school, or asylum for children, desires an opening.

MUNICIPAL AFFAIRS.

Homes by Municipal Aid.

At a recent conference of New York city officials the possibility of taking up some municipal plan to aid thrifty poor in gaining homes of their own was discussed, apropos of a bill which has brought this subject before the English parliament. The general opinion seemed to be that such a plan is not practicable in America. Several persons present thought that the most necessary thing is some plan to reduce the high rents now paid in this city.

Permanent homes, it was said, could appeal to only a few, as the great mass of workmen have to be able to shift about as the demand for labor shifts. On the other hand, Mr. Mayer Shoenfeld, a well known leader among east-side workers, affirmed that he could, without difficulty, find in a few days 500 skilled mechanics who would enter into a scheme for co-operative ownership of an apartment house built in the suburbs.

Syracuse Wants Tramps.

The mayor of Syracuse, a city which already has the unenviable reputation of spending more money per capita for public outdoor relief of paupers than any other city in the country, seems to be enthusiastic about the establishment of a municipal lodging-house, which, if conducted on the basis proposed, will quickly burden the city with more vagrants than three such lodging-houses could handle. Every tramp on his way east or west is entitled, by the terms of the proposed scheme, to a supper, bed, and breakfast at Syracuse, after which he may move on, or, if he cares to work, stay two weeks. The care with which the subject has been investigated by the mayor is suggested by his extraordinary statement that the proposed house will be the only direct municipal lodging-house in America. He would do well to spend a day studying the city lodging-house of New York city, which has been described more than once in the REVIEW, or the similar institutions of Boston.

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A municipal lodging-house is not necessarily an evil. On the contrary it has proved in several large cities a very material help in aiding both police and private citizens to see that genuine distress is adequately met. On general principles it is better that such work should be done by the city than that private shelters should be subsidized from public funds. But the municipal lodging-house must be defended against imposition, by thorough investigation of every lodger admitted, and by a stimulating certainty of the appearance in court of any man who can not give good account of himself. One in every thirty lodgers of the New York lodging-house is thus committed for vagrancy. There is no indication of such repressive measures in the Syracuse scheme; on the contrary, the mayor's discussion of the question sounds like a cordial invitation to all wayfarers to come and accept of the hospitality of his city. We do not criticise the idea of having a municipal lodging-house, which is, under certain conditions, praiseworthy, but the ill-advised spirit in which the plan seems to have been undertaken.

STATE BOARDS AND COMMISSIONS.

Pennsylvania
Charity
Subsidies. Pennsylvania, preëminently among several states, has been subjected once more to the biennial raid of the 127 private charitable institutions which claim public support on the ground that they are doing the state's work. The effort now being made in New York to discourage such subsidies

will sooner or later be followed by similar action in other burdened states. Whatever may have been the need at the time when many of these institutions were established, and whatever the deficiency of public provision to meet it, there is to-day little reason why the wealthy and populous eastern states should not stop these subsidies to private agents and do the requisite work themselves. Of course such a change could scarcely with fairness be made at one stroke, but private institutions must take warning now, and either retrench their work or increase their revenue from private sources; for it is a principle which should not, and will not, be forgotten in this country, that public moneys must be administered by public officers directly responsible to the people. Anything else is a makeshift, however benevolent in its inception.

California.

A vigorous effort is being made in California to establish a state board of charities and correction, to be appointed by the governor. Should the bill embodying this movement be lost, there is little doubt that the effort will be continued until the next meeting of the legislature.

Illinois.

Mr. Frederick H. Wines, secretary of the board of commissioners of public charities, has been appointed to the responsible position of deputy commissioner of the United States census bureau, with headquarters at Washington, and has entered upon the duties of the position. Mr. Wines took an active part in the work of

the last national census, although in a different capacity from his present one, we believe, and this experience coupled with his extensive knowledge of the dependent and the delinquent classes, warrants the hope that the reports of the coming census will furnish information of the highest value with regard to these classes.

Iowa. The state board of control has commenced the publication of a quarterly bulletin. It is announced that the board expects to present therein reports, papers, and discussions touching the treatment of insanity and epilepsy, and the scientific and clinical work done in the institutions, and papers and discussions relating to the experience of soldiers' homes, and the educational, charitable, reformatory, and penal institutions of Iowa and of other states and countries. The initial number of the bulletin is a most interesting one.

Colorado. The Colorado legislature will probably pass a form of the indeterminate sentence with parole features. The proposed law is very brief. It provides that the trial judge shall fix a maximum and a minimum limit that shall lie within the maximum and minimum limits prescribed by statute for the offence. This form of sentence applies to all crimes except murder in the first degree. The parole of prisoners is left solely to the governor, who may establish such rules and regulations as he may wish relating to it. Paroled prisoners are subject to be returned to the prison whenever the

prison commission shall so decide, and, upon application, the governor may issue a warrant for the return, which warrant will have all the effect of the usual warrant as prescribed by law in criminal cases. The bill has passed the senate, and will probably be indorsed by the house without much opposition.

Other matters of legislation suggested by the state board of charities and correction and approved by that board have, as yet, not made sufficient progress to be worthy of mention at this time.

New York. The state board of charities met in the capitol at Albany, February 23, and also March 13. At the February meeting the board approved of the incorporation of the following institutions:

"Society of the united helpers," Ogdensburg, whose purposes are the care of orphan, half-orphan, destitute, or other children, and also of destitute, aged, or infirm adults.

"Glens Falls home," Glens Falls, formed for the purpose of erecting, establishing, and maintaining a home for invalids, aged, and indigent persons.

"Pringle memorial home," New York city, whose purposes are to provide a free home for respectable invalid, aged, or indigent men. Property to the value of \$250,000 has been willed to the institution by Samuel M. Pringle and Margaret P. Fenton, both deceased.

The board also approved of the plans for the construction of a new almshouse building for men, to cost \$12,000, at the Essex county poor farm at Whallonsburg.

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poration of the "Ithaca children's home" was approved. The objects of this institution are stated to be the care and maintenance of orphan, pauper, and destitute children and the providing of a day nursery for any young or nursing children. The president was authorized to appoint a committee to consider and to inform the board as to the advisability of establishing a state hospital in the Adirondacks for the treatment of incipient pulmonary tuberculosis, and has since appointed as such committee commissioners Putnam, Stoddard, and Smith. Owing to an embarrassing lack of funds, and a desire to keep within its appropriation, the services of a number of the board's inspectors have been dispensed with, necessarily crippling its work to some extent. It is believed, however, that the present legislature will give the board an increased appropriation, making possible an extension of its work during the coming fiscal year.

The governor has appointed as commissioners of the board the Hon. Simon W. Rosendale, of Albany, formerly attorney-general of the state, who takes the place of the late Commissioner Marvin, and Mr. Dennis McCarthy, of Syracuse, who fills the vacancy caused by the expiration of the term of the Hon. Robert McCarthy, of the same city. Mr. Rosendale is the first Hebrew to be appointed to membership on the board, and brings to its service not only his valuable legal attainments, but also an experience derived from

long service in philanthropic work in the city of Albany. Mr. McCarthy is a leading merchant in Syracuse, and has long been actively interested in the charities of that city. The governor and the board are to be congratulated upon the character of these appointments.

Governor Roosevelt, who is, by the way, no novice in charitable work, seems to be determined to decentralize and improve the character of the boards of managers of the state charitable institutions, and should be warmly commended for, and supported in, this laudable purpose. He has publicly announced it to be his intention to consult with President Stewart, of the state board of charities, with regard to the appointment of managers of these institutions.

Some Setbacks.

The path of state boards is not altogether a smooth one. A vigorous effort is being made in the Missouri legislature to abolish its board of charities and corrections,—apparently a political move,—while in Minnesota the governor has been getting after the expenses of the board in that state, claiming that the work of the board does not justify the salary the secretary receives. An attempt was even made to substitute a board of control in place of the present boards. And more than one board has recently had to cripple its work for lack of funds. In some ways such pressure is beneficial, for it must result ultimately either in a fuller recognition of the real value of the board, or else in the revelation of in-

herent weaknesses which ought to be known and dealt with.

CHARITY ORGANIZATION.

Another Soap
Factory.

The organized aid association of Plainfield, N. J., proposes to follow the successful example of Orange by establishing a soap factory for the unemployed, some few of whom can be kept self-supporting by such a plan. Little skill is necessary, beyond that of the superintendent, the material used is largely what would otherwise be wasted, and the product can be made of some value. It is one of the numerous opportunities which will occur to those who examine carefully the odds and ends of industrial life for the purpose of finding work for those who can not hold their own in the usual fields of labor.

A Creche in
Dubuque.

A day nursery has been established in Dubuque, Iowa, by the ladies of the charity organization. A private residence was secured and fitted up, making a comfortable home where children of working women will be cared for during the day for a small sum.

Brooklyn.

During November, December, and January last, the Brooklyn bureau of charities received applications from 2,938 persons, of whom 1,071 were applying for the first time, 984 inquiries were received and answered, and 2,136 visits of investigation were made by agents of the society. Its two wood-yards, two laundries, and three work-rooms for women furnished temporary employment for

10,559 persons, and wages amounting to \$5,506.86. Three day nurseries cared for 1,856 children. In the lodging-house for friendless women 812 women and 29 children were furnished lodgings. Thirty-eight men were provided with lodgings in different lodging-houses; 800 persons were sent to odd jobs outside the bureau; of 124 persons recommended to apply for permanent employment, 35 are known to have secured it; 3 trained nurses, in the employ of the bureau, made 1,912 visits in homes of the sick poor. A large number of friendly visitors visited families in their homes. Legal advice was procured for 9 persons through lawyers who volunteered service, and in many cases free medical attendance was secured through the kindness of physicians. This seems to us a good quarter's record.

Charities in
New Haven.

The annual report of the superintendent of the organized charities association of New Haven brings out several interesting facts in relation to the work of the association. During the year ninety-one per cent of the cost of the meals and lodging furnished transients was worked out in the labor department. Decreased figures in the transient class appear again, the number being 427 less than in 1897. This makes a diminution of about one thousand in two years. As to the matter of relief for the resident poor, 125 fewer families came to the notice of the association during the year. The severe weather in February developed a need for fuel supplies, but in other respects there was no increase.

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**New
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The organization of the associated charities of Colorado Springs, Colorado, was perfected a short time ago, and a constitution adopted. Other associations recently organized are those of Ogdensburgh, New York, Green Bay, Wisconsin, and St. John, New Brunswick. The associated charities of Anaconda, Montana, has filed articles of incorporation.

DEPENDENT AND DELINQUENT CHILDREN.

**Michigan
State School.**

Governor Pingree has recently appointed Hon. C. D. Randall, of Coldwater, as a member of the board of control of the Michigan state public school for dependent children. As chairman of the committee of the state senate in 1871, Mr. Randall drew the bill establishing the state public school, and outlining the policy which has been consistently followed by the institution, and has given it a world-wide reputation. Mr. Randall was a member of the commission to select a site for the school, and served as a member of the board of control until 1891. The general commendation of this appointment will not be limited to Michigan.

New Jersey.

The bill of the New Jersey commission of dependent children, providing for the creation of a state board of children's guardians, is meeting very determined opposition from the New Jersey children's home society. Some of the arguments against the bill, presented at the hearing, as reported in the press, are amusing. For

instance, it was stated that to subject the children placed in families to visitation by the state board would destroy the domestic relations between the children and the families with which they are placed. The same speaker considered the bill as a species of "governmental parentalism." Meanwhile, a bill has been introduced to establish a county home for the destitute children of Hudson county who are now kept in the almshouse at Snake Hill, to the number of some two hundred and fifty. There are about one hundred and fifty children in the other almshouses of the state. This certainly is not creditable to New Jersey, and a serious responsibility rests upon those who prevent the adoption of some legislation to effectively remedy the evil.

Later: The bill proposed by the commission, with some unimportant amendments, passed both branches of the legislature, and was signed by the governor, March 24th.

**Cottage Sys-
tem Adopted.**

The forty-seventh annual report of the New York juvenile asylum, an institution for neglected and destitute children in New York city, with about one thousand and fifty inmates, contains the following interesting announcement:

The directors in 1897, after careful consideration of the advantages of the cottage system of institutional life, came to the conclusion that it was preferable to the congregate, or barrack, system as at present maintained by them, and determined, when the time should be favorable and their financial position such as

to warrant it, to substitute the former for the latter, upon a new site within a reasonable distance from the city.

Pennsylvania. The seventeenth annual report of the children's aid society of Pennsylvania states that, on December 31, 1898, the children under its care numbered 781, of whom 280 were in free or wage homes in families, 498 were being boarded in families, two were in institutions, and one in hospital. The number of visits to children during 1898 was 2,183. Five hundred and thirty-one mothers with their babies were placed in situations during the year.

New York Legislation. Several measures relating to children are pending in the New York legislature. Among them is Senator Ahearn's bill, proposing to allow the children of destitute widows to remain in their custody, and to pay them the same allowance for their support as would have been paid to an institution if the children had been committed. Another bill proposes to establish a state industrial training school for girls, which is not to receive girls who are now eligible for admission to any other institution, but who are in need of industrial training and are living in the "tenement-house districts." There are two bills proposing to exempt "societies for the prevention of cruelty" from the visitation and inspection of the state board of charities. Some of these measures will

be commented upon more at length in a later number of the REVIEW.

Those who attended the national conference of charities which met at Indianapolis in 1891 will recall the general interest in a law authorizing the appointment of boards of children's guardians in Indiana. Mr. Lyman P. Alden, who has been a member of the Vigo county board for the past six years, contributes the following statement of what has been done under that law since 1891:

The law authorizing the establishment of boards of children's guardians in Indiana was approved March 9, 1891. It limited the appointment of such boards to townships having a population of 75,000. Indianapolis was the only town in the state having such a population, and so only one board was appointed. In 1893 the law was amended so as to include all counties of the state "having a population of more than 50,000 inhabitants." In the four counties thus entitled to them such boards have been established, Vigo being the first. The board here was established about six years ago.

The law provides that the board shall be "composed of six persons, three of whom shall be women, which board shall be a body politic and corporate." They are appointed by the circuit court to serve three years each, without compensation, two retiring each year unless re-appointed. The board employs an attorney and an officer whose duty it is to investigate all complaints regarding the neglect, cruel treatment, etc., of children and report them to the board.

Since its has taken some of the surrendered relatives, taken from court on Some of frequently parents u duct; so good hom to orphan have been institution gible boy to reform seventy charge of the subu board ha temporan one for c fifteen, o ing thirt numberin have been reason t year, the provide of the b agent to But one meeting work.

Milwaukee Farm for Waifs.

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Since its establishment the board has taken charge of 318 children, some of whom were voluntarily surrendered by their parents or near relatives, while many others were taken from improper homes by the court on complaint of the board. Some of these children have subsequently been returned to their parents upon improvement in conduct; some have been placed in good homes; some have been sent to orphan asylums; catholic children have been turned over to catholic institutions; a number of incorrigible boys and girls have been sent to reform schools; while about seventy still remain under the charge of the board at its homes in the suburbs of Terre Haute. The board has established three such temporary homes, widely separated, one for colored children, numbering fifteen, one for white girls, numbering thirty, and one for white boys, numbering twenty-five. Not many have been placed in families for the reason that, until the first of this year, the county commissioners, who provide all funds for the operations of the board, would not furnish an agent to find homes for the children. But one is now employed, and is meeting with success in placing-out work.

**Milwaukee
Farm for
Walls.**

A movement is on foot in Milwaukee for the establishment, near the city, of a farm school for boys. The estimated cost for the first year is about \$6,000, including a first payment of \$500 on the property. The agricultural department of the state university at Madison has become interested in the plan, and promises help in the way of running the farm. The farm school, if it becomes a fact, will be used for the education

of first offenders and boys who have been thrown upon the streets.

HOMER FOLKS.

**Labor Con-
ditions in
Massachusetts.**

The chief of the Massachusetts district police, Mr. Wade, while speaking recently before the industrial commission at Washington, stated, in regard to the employment of children in the factories of Massachusetts, that when the minimum age limit was fixed at fourteen years only 100 children were thrown out of employment because they were less than that age. The limit had been raised gradually from eight years. He did not recommend an increase of the limit to sixteen years, for he thought that a child could secure a very fair education up to fourteen years. In all Massachusetts towns of more than ten thousand inhabitants, night schools must be maintained, and illiterate children, although more than fourteen, are not permitted to work in factories unless they attend night school. Children are not allowed to work more than fifty-eight hours a week. Mr. Wade favored, in general, a gradual lessening of hours of labor in the state, but would approve no radical change. As to the driving of the sweatshop system from Massachusetts, he said that, while it had resulted in a decrease in the amount of clothing manufactured in Boston, the general feeling seemed to be that the gain in health more than compensated for the loss in business. As to prison labor, he did not believe that the product of prisoners was

sufficient to affect the interests of labor.

Mother
d'Arcambal.

The loss of "Mother" d'Arcambal, of Detroit, who died February 12, will be felt keenly by charity workers throughout the middle west. She combined a winning personality with a practical directness which brushed aside theoretical difficulties and went directly at the problem before her. Her method was simply to act, no matter how slight the means at her disposal.

Mrs. d'Arcambal's work for ex-convicts had humble beginnings. Born in Burlington, Vt., seventy-one years ago, she was married early in life to Mr. Charles S. d'Arcambal, of Michigan, and began her new life as the wife of a physician and druggist at Kalamazoo. She soon interested herself in the prisoners in the county jail, doing what she could to change their lives and often securing positions for them after their release. The care of a large family prevented much extension of her work during these early years, but her interest continued to grow. In 1872 she started a library in the state prison at Jackson, first securing books by interesting the school children of the city. Citizens also contributed, and in one month the library had grown to 500 volumes. She collected the books herself on her daughter's hand-sled. About this time she began giving parlor talks on the need of work to reform criminals. The ultimate result of these efforts was a prison library of several thousand volumes.

The problem of work for ex-convicts now seemed to her to demand practical solution. With her usual application of whatever means were at hand she placed cots in a garden playhouse, which had been built for her son, and thus furnished temporary lodgings for discharged prisoners, in this way caring for as many as six at one time. Articles of clothing were also given to the outcasts. Fifteen years of this work brought the experience which enabled Mrs. d'Arcambal to plan a "Home of Industry" on a larger scale. She first outlined her plan one Sunday morning at the Jackson prison and received toward its furtherance subscriptions of \$200 from the convicts. Detroit was chosen as the best location for the institution, and after two years the fund had become large enough to warrant the commencement of the enterprise. A fourteen-room house was first made use of, but neighborhood protests led to a surrender of the lease. An old medical college building was then secured. Machinery for making brooms was put in. Mrs. d'Arcambal personally solicited orders for brooms, thus helping to make the establishment self-supporting. In this home discharged prisoners were employed until other work could be found for them. The final development of these almost tentative efforts may be seen in the present Home of Industry in Detroit. It is a commodious building of brick, and includes broom and rug factories, chair-caning department, reading-room, offices, etc. And all this can be traced to the consecrated wit of

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THE INSANE.

**Criminal and
Convict Insane.**

It appears that there are a number of states which have made no special provision for their criminal and convict insane, but commit them indiscriminately to the state hospitals or institutions for all the insane. Complaints have always been made, especially by those interested in the better care of the insane, and New Jersey makes a special plea through the several hospital managers for special provision. At the New Jersey state hospital, Morris Plains, the director reports seventy-nine patients whose official commitment shows a criminal record, and these are distributed throughout the hospital in accordance with the usual classification. He reports that it is a source of much concern and embarrassment to the many friends and relatives that there should even be a probability of the innocent insane in whom they are interested having to come in contact with convicts. There will be no additional burden upon the state in building separately for the criminal and convict insane, as it is now obliged to support them, but it would certainly improve the condition of other insane to have this element removed from their midst. The difficulty in states where separate provision is now made is that sufficient provision is not made for all the criminal insane. There is in addition to the so-called "criminal insane" a class of insane persons

who are excited, dangerous, and homicidal, and differ only from the criminal insane in the fact that their insanity preceded a homicidal act, and the difference in their classification is due merely to a technicality. This class should be provided for either in connection with the criminal insane or separately, and it is gratifying to know that this has been tried in Michigan, with very excellent results.

BOOK NOTES.

**Monographs
on Social
Work.**

Mr. William A. Clark, of Lincoln house, Boston, and Mr. John P. Gavit, of the Chicago Commons, are publishing a series of twelve monographs on various phases of social work, with special reference to the needs of settlements and clubs. The first six monographs will be issued at intervals this year, the second six the early part of next year.

The writers of the series will summarize not only their personal experience but information from all available sources upon the subject, and a bibliography will be appended to each pamphlet. The plan of the monographs was suggested by numerous inquiries which have come to the editors and other heads of settlements in regard to methods and materials for various kinds of social work. Much has been written about the theory, and very little about the practical side of social work. Yet settlements and clubs are springing up all over the country. The series thus promises to meet a real need.

Legislation
Summary.

The difficulty of keeping track of the yearly movement of legislation affecting social questions makes unusually welcome to social students the annual bulletin of the university of the state of New York, giving an exhaustive summary and review of legislation enacted in the United States during the year. We have to confess that the present number, the tenth, is the first issue of this valuable bulletin which has come to our attention. Perhaps there are others who have been similarly unaware of the existence of the bulletin. Frequently

it is desirable to learn accurately and promptly what has been the drift of recent legislation regarding a given topic. With a file of this bulletin at hand, this is made possible. It is also worth while to know that at the library of the university, in Albany, a complete file of all legislation is kept, and that the library has trained specialists who can furnish promptly summaries of recent legislation on any subject, with copies of or references to the most recent and best laws on that subject. Those interested in new legislation should keep this in mind.

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THE RELATION BETWEEN PRIVATE AND PUBLIC OUTDOOR RELIEF - II.

BY FREDERIC ALMY.

The previous section of this paper stated the private and public outdoor relief of the forty largest cities of the United States.¹

The figures for public outdoor relief are exact and of value, but those for private relief are of necessity too inexact to serve as a basis for close comparisons between the different cities. As has been said, the catalogue of private outdoor relief necessarily omits all individual charity, church work, the relief of the salvation army and the grand army of the republic, mutual benefit societies, etc. It also omits all institutional charity (a very important factor in considering the comparative need of outdoor relief), and it takes no account of the fact that the condition of the poor may vary greatly in the different cities. Moreover, some cities, as Boston, have given exhaustive and precise figures, while others have without doubt omitted some charities and given mere estimates for others.

Nevertheless some interesting facts are deducible. The two tables on page 66 divide the forty cities, both as to public and as to private relief, into four groups of ten cities each. In the first group of each table the

relief given is none; in the second, little; in the third, considerable; in the fourth, liberal. The groups themselves are interesting, and a comparison of these groups is more just than one of individual cities.

Of the ten cities that give no public outdoor relief there is not one that gives no private relief, and only one (Denver) that gives little private relief; of the remaining nine, four give considerable and four liberal private relief. For one (Memphis), the amount of private relief is uncertain. Of the nine cities (omitting Memphis as not heard from) that give no private outdoor relief there is not one that gives no public relief, and only one (Richmond, a southern city) that gives little public relief; of the remaining eight, one gives considerable, and seven liberal, public relief.

Again, of the twenty cities (or one-half of the whole number considered) which give little or no public outdoor relief, there is but one (Richmond) that gives no private relief; and of the twenty which give little or no private relief, but one (Denver, in which the private societies receive money from the city) gives no public relief.

¹ A correction has been received in regard to Louisville. The amount of public relief in coal (distributed by the charity organization society) was \$750. The item of \$157.74 represents coal given by the society from its own funds.

OUTDOOR RELIEF, PER CAPITA.

The figures at the left of the names of the cities show their rank according to population. The figures in parentheses show in what class each city will be found in the opposite column. For instance, under public relief, *New York* (4) means that under private relief *New York* will be found in group 4 (liberal).

PUBLIC—1897.			PRIVATE—1897.		
<i>None.</i>			<i>None.</i>		
1	New York (abolished 1875).	(4) \$0.00	35	Memphis,	(1) No reply
3	Philadelphia (abolished 1879),	(3) .00	19	Minneapolis,	(3) \$0.000
4	Brooklyn (abolished 1879),	(3) .00	28	Toledo,	(4) .000
6	Baltimore,	(4) .00	29	Syracuse,	(4) .000
11	San Francisco,	(4) .00	30	Columbus,	(4) .000
15	Washington (abolished 1898),	(3) .00	34	Scranton,	(4) .000
21	Kansas City,	(4) .00	37	Fall River,	(4) .000
24	Denver,	(2) .00	39	Richmond,	(2) .000
32	Atlanta,	(3) .00	12	Detroit (\$625),	(4) .002
35	Memphis,	(7) .00	40	Grand Rapids (\$575),	(4) .005
<i>Little.</i>			<i>Little.</i>		
18	Louisville (coal only),	(2) .01	10	Cleveland (\$2,546),	(3) .007
5	St. Louis (trifling),	(4) .01	13	New Orleans (\$2,500),	(2) .008
13	New Orleans (trifling),	(2) .01	18	Louisville (\$2,479),	(2) .012
8	Cincinnati (\$5,520),	(2) .01	20	Jersey City (\$2,363),	(2) .012
20	Jersey City (\$6,000),	(2) .03	36	Worcester (\$1,229),	(3) .012
22	Indianapolis (\$7,185),	(3) .04	31	Allegheny (\$4,150),	(3) .020
14	Pittsburgh (\$15,323),	(4) .05	25	St. Paul (\$3,850),	(2) .024
26	Providence (\$7,927),	(4) .05	8	Cincinnati (\$10,463),	(2) .026
39	Richmond (\$4,595),	(1) .05	24	Denver (\$4,744),	(1) .028
25	St. Paul (\$9,695),	(2) .06	9	Buffalo (\$12,950),	(4) .029
<i>Considerable.</i>			<i>Considerable.</i>		
36	Worcester (\$5,807),	(2) .06	16	Milwaukee (\$7,900),	(4) .029
31	Allegheny (\$9,066),	(2) .07	3	Philadelphia (\$38,121),	(1) .030
38	Albany (\$7,430),	(3) .07	38	Albany (\$3,100),	(3) .031
2	Chicago (\$136,200),	(4) .08	33	New Haven (\$3,710),	(3) .033
10	Cleveland (\$32,128),	(2) .08	32	Atlanta (\$4,000),	(1) .034
17	Newark (\$20,792),	(4) .08	15	Washington (\$10,000),	(1) .036
33	New Haven (\$9,069),	(3) .09	27	Omaha (\$6,191),	(3) .041
19	Minneapolis (\$23,528),	(1) .11	23	Rochester (\$7,402),	(4) .042
7	Boston (\$69,687),	(4) .13	4	Brooklyn (\$51,655),	(1) .044
27	Omaha (\$19,514),	(3) .13	22	Indianapolis (\$8,051),	(2) .045
<i>Liberal.</i>			<i>Liberal.</i>		
34	Scranton (\$14,850),	(1) .13	2	Chicago (\$100,000),	(3) .055
40	Grand Rapids (\$13,640),	(1) .14	26	Providence (\$9,240),	(2) .060
12	Detroit, 1898 (\$50,545),	(1) .16	17	Newark (\$14,205),	(3) .061
30	Columbus (\$21,886),	(1) .17	6	Baltimore (\$40,272),	(1) .064
16	Milwaukee, 1898 (\$50,227),	(3) .18	14	Pittsburgh (\$19,077),	(2) .065
28	Toledo (\$31,291),	(1) .23	21	Kansas City (\$13,404),	(1) .067
37	Fall River (\$24,828),	(1) .24	5	St. Louis (\$69,478),	(2) .107
9	Buffalo (\$109,627),	(2) .28	11	San Francisco (\$49,000),	(1) .140
23	Rochester (\$49,023),	(3) .28	1	New York (\$328,666),	(1) .164
29	Syracuse (\$45,092),	(1) .34	7	Boston (\$130,534),	(3) .240

So far, the tables show, then, what was to be expected, that a city which gives no public outdoor relief must give a considerable amount of private outdoor relief; and vice versa, that where there is no private

relief public relief increases. Let us see now whether liberal public giving checks private charity. The results here are almost as conclusive.

Of the ten cities that give liberal public outdoor relief, there is not

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one that gives liberal private relief, and but two (Milwaukee and Rochester) that give even any considerable amount of private relief; of the other eight, one gives little private relief and seven none; of the ten that give liberal private outdoor relief, there is not one that gives liberal public relief; three (Chicago, Newark, and Boston) give considerable public relief, and of the other seven, three give little relief and four none. In other words, where there is liberal public relief there is little of the more personal and uplifting private charity, and with liberal private relief we find little or no public charity. A correspondence or balance between the amounts of public and private relief appears to be established.

If to any the figures for private outdoor relief seem too incomplete and indefinite to establish even such generalizations, this fact, at least, can be stated as positive, and it is confirmatory of the conclusions just reached. Of our forty largest cities there are eleven—Buffalo, Columbus, Detroit, Fall River, Grand Rapids, Minneapolis, Richmond, Scranton, Syracuse, Toledo, and Worcester—which have no undenominational, general relief society. Although fourteen (or more than one-third) of these forty cities give practically no public outdoor relief, no one of the eleven is to be found among them. Eight of the eleven give liberal public relief.

Passing on now to a consideration of the per capita amounts which seem necessary for outdoor relief

under the different systems, the dotted curved line in the diagram on page 32 (not here reproduced) shows that private relief averages little more than one-third the cost of public relief. The same result is reached in another way. Take the per capita private relief of the ten cities which give no public relief, and then the per capita public relief of the ten which give no private relief. We find the average per capita rate of the cities which depend wholly upon private relief is six and two-third cents, and of those which depend wholly upon public relief is seventeen and one-half cents, or nearly three times as much. Moreover, the cities in the group which give only private relief are decidedly larger, more wealthy, and older than those in the group which give only public aid. It does not seem likely that the private charity of the former group is less adequate or effective than the public charity of the latter; on the contrary, those who examine the names of the cities will probably conclude that the charity of the group which gives no public aid is intelligent and humane.

In the diagram on page 33 (shown last month) the forty cities are arranged in the order of their total outdoor relief, public and private combined. The twenty middle cities range from five to sixteen cents per capita. Of the ten which give more than sixteen cents, all are northern cities; of the ten which give less than five cents, the majority are southern. In northern cities the severe winters increase the expenses

of the poor, and at the same time stop the outdoor work upon which common labor is so dependent. It is noteworthy that of the eight cities which give most public relief, six (Syracuse, Buffalo, Rochester, Toledo, Milwaukee, and Detroit) are not only northern cities, but also lake cities, in which the closing of navigation through the winter months throws many out of employment. The first three are also materially affected by the closing of the Erie canal. In all these cities there is a large class with whom winter non-employment is almost the normal condition, and consequently there is excessive competition for what work is to be had. Among the cities which give least outdoor relief Philadelphia, Brooklyn, Jersey City, and Cincinnati are especially interesting.

Buffalo and Boston are notable as cities which have long-established charity organization societies, but which give especially lavish outdoor aid. In Buffalo for over twenty years the charity organization society has investigated all the outdoor relief given by the poor department and transmitted to the overseer of the poor its findings and recommendations, and for many years the poor department has had its own investigators also, but, nevertheless,

in the extent of its public outdoor relief Buffalo leads almost the whole country. Boston has remarkably copious and varied private charity, and the public relief seems to be administered with especial intelligence, and yet in its total outdoor relief, public and private, it heads the list.¹ Both cities thus illustrate the statement that public outdoor relief, no matter how carefully guarded, tends to excess. The city treasury seems to the poor inexhaustible, and they turn to it with a sense of right. One can not argue that public outdoor aid relieves private generosity and spreads the burden upon all the taxpayers, if the burden is increased threefold. And the poor can not be so well helped by the charity that comes through the window of the poor-office as by the loving personal service, bridging the gap between rich and poor, which enters the home.

There are few city poor departments where the investigation, if any, goes beyond the fact of poverty. If a family is poor it can usually read its title clear to public aid. The city rarely asks whether it need be poor, or whether the aid keeps it poor. Many argue that whether or not the parents are indolent and intemperate the children must not suffer. Where there are children in

¹ For reasons already stated, it does not seem to the writer profitable to compare closely the private charity of special cities. The foot-note about Cambridge in the March number shows that, even in stating public relief, errors occur, and with private relief the difficulty is much greater. For instance, if the private relief of Philadelphia were stated as fully as Boston, the disproportion between them would certainly be less.

A comparative statement of the indoor public and private relief of our chief cities would add much to the consideration of the problem, but it has not seemed practicable to extend the present study in this direction.

indolent, it can not escape. we look for kindness to intemperance their parents must be responsible. "No system of providence is worthy at advantage have toiled under any such as many pay for." the more there will

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¹ The fact Boston as admirably the London the charity Mr. B. relief," is effort to is suppo

indolent, intemperate families they can not escape much suffering, but if we look beyond the present, is it kindness to them to encourage the intemperance and improvidence of their parents with city money? All must be relieved, but not all alike. "No system should encourage improvidence by giving to the unworthy at every crisis of their lives advantages for which the thrifty have toiled and economized." Under any such system "you may have as many paupers as you choose to pay for."¹ The more there is given, the more dependence and poverty there will be to give to.

As has been shown, in many of our largest cities public charity confines itself to institutional relief, which is nowadays humane and adequate, leaving the relief of the poor in their homes to the more sympathetic and flexible touch of private charity, and so increasing the personal contact between the rich and poor. Institutional relief is less open to imposition. Men do not go to hospitals unless they are sick, or to homes for the aged unless they are old, or to the almshouse unless they are destitute, but they will go to the poor office whether they are destitute or not. It is surprising to see what faculties of self-help, almost

atrophied by disuse, are developed when the almshouse becomes a possibility. The latent powers of the poor have been aptly compared to those of boys who swim when thrown into the water, although they were sure they could not, because they suppose they are left to their own resources. Private charity must stand in the background, ready to help if need be, but advertising its relief no more than is absolutely necessary. This for public charity is almost impossible.

While it is not well to interfere with the salutary rule that want of thrift and bad habits both lead to the almshouse, the full strength and force of private charity will be exerted in behalf of the self-respecting, thrifty poor to prevent even the possibility for them of the almshouse, or of city poor aid at all. There is, of course, much heroic poverty which requires liberal and continuous outdoor relief, as, for instance, the poverty of widows left with young children, and much poverty caused by sickness or accident. One can not think without fear of leaving such poverty to the desultory and precarious relief of private unorganized charity. The figures collected for this article show that if public outdoor aid is abolished

¹ The first quotation is from an argument on this subject prepared by a committee of the Boston associated charities. The second is a saying of Professor Fawcett, quoted in an admirable article on the "co-operation of charity vs. outdoor relief," by W. A. Bailward, in the *London Charity Organisation Review* for December, 1898. It is published separately by the charity organisation society of London as occasional paper No. 14.

Mr. Bailward's article is to some extent reproduced in a pamphlet on "public outdoor relief," issued by the charity organization society of Buffalo. That society is now making an effort to abolish or reduce largely the amount of public relief in Buffalo. The movement is supported generally by the churches, the salvation army, and the charitable societies.

there must be a private general relief society to take its place in order to prevent cruelty and suffering. The familiar stories of Brooklyn, Philadelphia, and Brookline tell us, it is true, that public outdoor aid was stopped short with no increased demand either upon indoor relief or private charity. It must be, however, that in these cities the public aid had been given formerly with little or no investigation.

The valuable article by Mr. Bailward, to which attention has already been called in a foot-note, is full of convincing matter. He disposes briefly of the argument that outdoor relief is cheaper for the taxpayers. "It is a self-evident proposition," he says, "that in the individual case it is cheaper to give 2s. 6d. outside than to maintain at a cost of 10s. indoors, but it is also a self-evident proposition that nothing which increases pauperism can be cheaper in the long run. The increase in the number of cases which results from adopting outdoor relief as a policy very soon far more than counterbalances any saving in the particular case. The more outdoor relief you give now the more indoor relief you will have to give by and by." Mr. Bailward gives many tables of figures

in support of this proposition. He also gives figures showing that in Whitechapel a personal investigation after the lapse of four years of all the families whose aid had been cut off showed no increase of poverty. His most encouraging argument, however, is the effect on the character of the poor. He says, "It is not too much to say that the new poor law was the charter of independence of the working classes. The great trade and benefit societies sprang into existence; deposits in savings banks, co-operative and building societies increased by leaps and bounds." His figures show that in Bradfield after the restriction of outdoor relief the membership of societies for sick relief and of mutual friendly societies increased nearly threefold.

It is well known that public outdoor aid was abolished many years ago in New York, Philadelphia, and Brooklyn, and recently in Washington; and in none of these cities has there been any desire to return to it.¹ Moreover, in the correspondence received during the preparation of this study from the charitable societies of forty cities, many have spoken with satisfaction of the fact that in their cities there was no pub-

¹For convenience of reference the facts are briefly summarized. New York abolished all public outdoor aid except coal in 1875, and in 1897-8 coal also. Brooklyn discovered that its appropriation of \$141,137 for outdoor relief was illegal under its charter, and stopped it entirely in the winter of 1879, but the number in the almshouse decreased from 10,231 to 8,736, and there was no increased demand on private charity. In Philadelphia \$50,000 to \$75,000 of city aid was stopped short in 1879. There was little increased burden on private charity, and the almshouse expenses actually decreased \$23,900. In Brookline, Mass., \$9,000 was spent in outdoor relief for 355 persons. After the almshouse was built the number fell to fifty-three, and yet there were never more than seven in the new almshouse. In Washington public outdoor aid was abolished in 1898. In Milwaukee it was reduced from \$76,987 in 1897 to \$50,227 in 1898.

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lic outdoor aid, and others of their efforts to bring about that condition, while none have spoken in favor of it. Perhaps the strongest testimony is from Mr. George S. Wilson, secretary of the associated charities of Washington. He writes: "When you consider that of our population of 280,000 about 80,000 are poor colored people, you can easily imagine how large a public outdoor relief fund might become if we had one in Washington. I would not have spoken so strongly against outdoor relief three years ago when living in Toledo, where we had public outdoor relief, and where, it seemed, because we had it, as though we could not get along without it.

Yet there does not begin to be the

population of helpless people in the new northwest states that there is in Washington, and after a period of three years in this city practically without outdoor relief I am very strongly convinced that we are much better off without it, and when I say 'we,' I mean the poor people just as much as the taxpayers." Dr. Walk, of Philadelphia, writes: "We feel that there is no need whatever in this city for the restoration of municipal outdoor relief, and that the private benevolence of our citizens is sufficient to supply all needs." And Miss Richmond, of Baltimore, says that the anxiety of those who fear to abolish public outdoor aid is like the dread of taking babies from overheated rooms into the fresh air.

FREDERIC OZANAM.

BY JESSE ALBERT LOCKE.

Frederic Ozanam is best known to-day as the founder of the great charitable association of catholic laymen, the society of St. Vincent de Paul. It was the famous Lacordaire who once said of him, "Ah! Ozanam is an ancestor!" His spiritual descendants are to be found to-day wherever the catholic church exists. And these Vincentians—as the members of the society are popularly called—number altogether at the present time 100,000 men, all laymen, engaged in business or professions, who give not only of their money, but of their time, making weekly visits to the homes of the poor and relieving their wants. Not one of this army of friendly visitors is paid, all their work being done as a labor of love. With this result before us, it becomes interesting to see what manner of man he was who could originate an organized power for good so great and so far-reaching.

The home of the Ozanam family was in Lyons, and the name—formerly spelt Hozannam, the plural of the Hebrew *Hozanna*—points to a remote Jewish origin. Two things, a love of science and a strong religious faith, Frederic came by very naturally, for they had distinguished the family for many generations. His father, Dr. Antoine Ozanam, was a man of great learning, intensely religious, and devoted to the poor.

When Frederic had occasion to look over his father's accounts, after the latter's death, he found that one-third of the professional visits of this good physician had been made without remuneration for the benefit of the very poor. Madame Ozanam rivaled her husband in charitable zeal. Both parents drew from their four children a sort of adoring admiration in addition to a strong natural affection. The family bond was very close. The one characteristic note of Frederic's boyhood was his extreme sensitiveness to the sufferings of others. For the rest he was an ordinary lad, of good parts, conscientious and very happy in an unusually beautiful home life.

In 1831 he was sent to Paris to study law. Paris, even to-day, presents a puzzling picture of social contradictions. Aggressive atheism and enthusiastic piety, flaunting immorality and the quiet beauty of pure family life, gorgeous luxury and starving misery—these things, which are to be found in varying proportions in every large center of human life, elbow one another more closely, stand out in more sharply contrasted intensity in the French capital than anywhere else. When Ozanam, then not quite eighteen, began his student career, the condition of things was still more extreme than it is now, and the scales seemed to be

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weighted almost wholly on one side. Belief in the christian religion was apparently a thing of the past; his fellow students laughed at the idea of one's denying himself any pleasure on the score of morality; and it was a time of very great wretchedness amongst the poor. Religion had suffered—as always—from its unnatural alliance with the state. That torrent of revolt against tyranny, the French revolution, identified the established religion with the government which had ground the people down, and when the flood-gates were opened both the monarchy and religion were swept away together. A whole generation grew up without religious instruction, and although Napoleon ordered the churches reopened and christianity again made the official religion, no imperial decree could put faith into the hearts of the people. Not simply indifference but violent hatred of religion prevailed. Ozanam, however, was a devout catholic, and two decisive tests of character were presented to him at once. On account of the universally low moral tone of the plays then in vogue, he had promised his mother not to go to the theatres. He kept his promise, in spite of the certainty of making himself ridiculous and singular in the eyes of his fellow students. He braved the public opinion of the student-world again by a frank profession of his religious faith, although there were only three others in the whole law school at that time who owned to a belief in christianity. The key-note of his

character and whole career was struck then and there; it was the note of an unflinching moral courage.

It was in the effort of this student to show the reality of his christian faith that the society of St. Vincent de Paul had its birth. A little band of eight undergraduates, with Ozanam as their leader, met in the back room of a printing office in Paris, in May, 1833, and organized the first conference of St. Vincent de Paul. They were surrounded by the advocates of many anti-christian theories and systems, and this practical step was Ozanam's answer to his own question, "It is all very well talking and arguing, but why can we not do something?" It was a bold move for a handful of poor students thus to undertake without material resources a work which apparently depended chiefly upon material resources. "What do you hope to do?" said one of his friends to him. "You are only eight poor young fellows and you expect to relieve the misery that swarms in a city like Paris. Why, if you counted any number of members you could do but comparatively nothing." But the aged journalist, M. Bailly, who befriended them and gave them the use of his printing shop for their meetings, started them with some very helpful suggestions. They had but little money to give, and their collections at their meetings amounted to but a few *sous*. But their wise old friend reminded them that there was something worth even more to the poor, that moral assistance which

they could give "*l'almône de la direction*"—the alms of good advice.

A portion of the very greatest misery of the poor often proceeds from their not knowing how to help themselves out of a difficulty, once they have got into it; they fall into distress through accidental circumstances, arising from their own fault or other people's, and they are too ignorant to see their way out of it. The law frequently has a remedy ready for them, but they don't know this and there is no one to tell them. Their one idea when they fall into distress is to hold out their hands for an alms, a system which generally proves as ineffectual as it is demoralizing. M. Bailly suggested to his young friends that they should try to remedy this lamentable state of things by placing their education, their intelligence, their special knowledge of law or science, and their general knowledge of life at the disposal of the poor; that instead of only taking them some little material relief, they should strive to win their confidence, learn all about their affairs, and then see how they could best help them to help themselves. "Most of you are studying to be lawyers," he said, "some to be doctors, etc.; go and help the poor, each in your special line; let your studies be of use to others as well as to yourselves; it is a good and easy way of commencing your apostolate as christians in the world."¹

The rules of the young society were very simple, at first, but they included two which have ever since guided it; politics and personal matters were never to be discussed at the meetings, and the most careful investigation of every case was to be made, that the help given by

the society should never tend to encourage pauperism. Twenty years after this humble start, there were conferences of the society all over France, as well as in many foreign countries, while in Paris alone there were 2,000 members visiting 5,000 poor families, thus reaching probably twenty thousand individuals—one-fourth of all the poor of the city.

Meanwhile, Ozanam had graduated in law and had obtained a professorship of law at Lyons, but had, ere long, given it up for what he loved most—the study and teaching of literature. Absorbed in study and good works, he at first felt a conviction that he should never marry; but that was before he met Mlle. Soulacroix, to whom his heart succumbed and to whom he was married in June, 1841. She had a courage equal to his. Sure of an income for life of \$3,000 a year if he remained in Lyons, he was anxious to give up his position there in order to accept an assistant professorship of literature at the Sorbonne in Paris, where his salary would be but \$500, but where he felt he could do much more good. She approved and seconded his choice. Possessed of deep learning and a gift of sympathetic eloquence which moved his students to a high pitch of enthusiasm, his work as a professor at the Sorbonne was most successful. His lectures on the civilization of the fifth century (crowned by the Academy), on the Franciscan poets, and especially on Dante, find many appreciative readers still. His work

¹ Life and Works of Frederic Ozanam, by Kathleen O'Meara.

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on Dante has recently been translated into English. He was an indefatigable worker and student, and his highly-wrought nervous system was unable to stand the strain long. He died on the eighth of September, 1853, being then but forty years old.

But he still lives in the forces for good to which his life and character gave an impetus. What matter a few years more or a few years less when a life has been so lived as to live on in its results? The most remarkable thing in his work for charity was the fullness with which he anticipated some of the best methods of philanthropy at the present day. It was in the thirties that he laid down principles for the guidance of the society of St. Vincent de Paul, which seem to some now to be quite recent discoveries. He discouraged indiscriminate giving and insisted upon the careful investigation of all cases. The importance of friendly visiting was the cornerstone of the new society; moral uplifting and encouragement to self-help had the first place, alms-giving was secondary. He took his stand on the universal nature of charity; there was to be no religious test in the distribution of alms to the needy. Once a protestant pastor who knew Ozanam by reputation sent to him a sum of money to be used for the poor through his conference of St. Vincent de Paul. One member of the conference made the unhappy suggestion that, inasmuch as the catholic poor were the more numerous, they should first be aided

and then whatever remained might be given to others. Ozanam's eyes flashed. "If it be not distinctly understood that our members succor the poor without reference to creed or country," he exclaimed, "I shall this moment return to the protestants the alms they have intrusted to me, and I shall say: Take it back, we are not worthy of your confidence!" The society to-day follows Ozanam's lead. Although a distinctly religious society, each conference being attached to some catholic parish, real need is the only qualification for aid; there is no religious test whatever, and of the more than two hundred thousand dollars given last year by the conferences under the jurisdiction of the superior council of New York, from one-third to one-half went probably to non-catholics.

Ozanam saw the great need of preventive work to keep down the tide of poverty and crime. He started libraries and classes for the soldiers in garrisons who have so much idle time on their hands. He inaugurated various means for looking after the well-being of boys in the dangerous period between their leaving school and their getting settled in some steady life work.

Another thing he dwelt much upon was the importance of interesting very young men in the society. To train a generation of philanthropists who will give themselves to good works in the vigor and wisdom of middle life it is necessary to begin with the young. The mistakes of youthful enthusiasm can be cor-

rected, but a cold indifference is hard to overcome. Darwin, the eminent scientist, is reported to have said that his exclusive devotion to physical science throughout his life finally produced an atrophy of the faculties which had enabled him in his youth to enjoy poetry and music. Exclusive devotion to money-getting for years often produces a deadness to any interest in altruistic work which—as Mr. Choate pointed out the other day—lets good enterprises languish while willing to expend a small fortune for one opera box.

The many elements in the life and character of this many-sided man all united to make him an ideal worker in the field of charity. His natural tenderness, the influence of his early home life and his strong religious faith combined to produce in him a real love of the poor. This love gave him such an insight into their needs and constrained him always to treat them with such a reverence and respect that his influence over them was wonderful. Tenderness alone, of course, might degenerate into a weak and injurious sentimentality. On the other hand, the scientific spirit, without the heart, will tend to regard the poor too much as mere pawns upon a chess-board, and will be inclined to be interested in abolishing poverty by well-laid general schemes which take too little account of individual character, of human will, and moral responsibility. The ideal is reached in a man like Ozanam, who was not only full of a warm-hearted tenderness, but had also an intellectual

ability and a love of accurate scholarship which led him to oppose all loose and slipshod methods in works of charity.

He had the foresight to perceive that under the evils of poverty lay a social question. "A struggle is preparing between the classes—the struggle of those who have nothing with those who have too much." It was not change of political forms merely that would provide a remedy. "Christianize the masses," was his gospel and his political creed. "Why should we hide from the people what they know and flatter them like bad kings? It is human liberty that makes the poor; it is that which dries up the two primitive fountains of wealth—intelligence and will—by allowing intelligence to be quenched in ignorance and will to be weakened by misconduct. The workingmen know this even better than we do."

The study of biography has very largely gone out of fashion, and that means a distinct loss to every good cause. It may have been overdone a generation ago, when young people were often forced into the perusal of commonplace memoirs, wherein the uniform goodness, however "improving," was far from interesting, but the moving ideals, formed through the study of some attractive personality which is noble and fine, do, indeed, supply—many and many a time—the momentum which carries one in later years over the inevitable discouragements that arise in every unselfish work for the world's

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good. A study of the life of Ozanam ought to stimulate and inspire some of those very people whom all our fields of charity, both secular and religious, need, but do not get. He made his beginning when he was a poor student, a mere youth, with no precocious genius, and having neither wealth, leisure, nor influential friends. Love, enthusiasm, and intelligence formed his capital. If he had no money he gave personal service, which counted for more. He lived always a busy life, a life almost overcrowded with work, a life filled with severe studies and intellectual pursuits. Yet, amidst it all, he not only gave painstaking and loving attention to individual cases of distress, but he threw all his force of character into the guidance of what became a world-wide movement for organizing and systematizing the work of others. The great need amongst us to-day is the enlistment

of the many in charitable work, each giving, in spite of the hurry and pressure of modern life, some contribution of time and personal service, as well as money. The intelligent but busy man of to-day, whose help is so much needed, will see that made actual in the life of Ozanam, which many call impossible.

Ozanam was (to quote Cardinal Manning's words) "a pure and noble soul, on fire with charity to all men, especially to the poor; consumed by zeal in the service of truth; pious, with a filial tenderness; exemplary in every path of life, even more eloquent in the supernatural beauty of his thoughts than in the words which fell from his lips; still more illuminated with the ardor of Christian faith than with the manifold lights of literary cultivation. . . .

May God raise up on every side laymen like Frederic Ozanam!"

SOME REPORTS OF STATE BOARDS AND COMMISSIONS:

A COMPARATIVE STUDY.

Colorado : Fourth biennial report, state board of charities and correction ;
Connecticut : Sixteenth and Seventeenth annual reports, state board of charities ;
Indiana : Ninth report, board of state charities ;
Massachusetts : Twentieth annual report, state board of lunacy and charity ;
Michigan : Fourteenth biennial report, state board of corrections and charities ;
Minnesota : Eighth biennial report, state board of corrections and charities ;
Missouri : First biennial report, state board of charities and corrections ;
New Hampshire : Second biennial report, state board of charities and correction ;
New York : Thirty-second annual report, state board of charities ;
Wisconsin : Fourth biennial report, state board of control ;
All covering periods ending in 1898.

These reports of the work of ten different state boards contain an abundant wealth of material, and it is to be regretted that the various phases of their work and experience can not be more adequately digested and compared than either the time of the writer or the columns of the REVIEW will permit.

None of the reports are to be greatly commended for beauty either of printing or binding, that of Massachusetts being, perhaps, the best in these respects, and, withal, quite a presentable book. It is an unfortunate, but perhaps not a remarkable fact, everything considered, that the work which comes from the state printer of almost any state is usually poorly done. Here at the outset is room for reform, but it is not easy to devise a practical remedy. If the state contracts its printing the printer usually has to do poor work to get any profit at all, and if it does its own printing there is the likelihood that the printing office will become a refuge for the unfit, and so

it goes and will continue, perhaps, until the millennium.

In the Indiana report the following indorsements on the back of the title page are worthy of note by the authorities of other states, which might adopt with profit, it would seem, the method indicated of verifying the report and ordering it printed:

The state of Indiana, executive department, Indianapolis, December 23, 1898—Received by the governor, examined, and referred to the auditor of state for verification of the financial statement.

Office of auditor of state, Indianapolis, December 23, 1898—The within report, so far as the same relates to moneys drawn from the state treasury, has been examined and found correct. (Signed by the auditor of state.)

December 23, 1898—Returned by the auditor of state, with above certificate, and transmitted to secretary of state for publication, upon the order of the board of commissioners of public printing and binding. (Signed by governor's secretary.)

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Received the within report and delivered to the printer this 23d day of December, 1898. (Signed by clerk of printing bureau).

These indorsements, all made on the same date, as will be observed, indicate that Indiana's state machinery is in good and systematic working order. There is, apparently, no other state in which this plan of verification is followed.

The most superficial examination of the reports clearly indicates the wide divergence in many particulars of the work carried on by the various boards, as well as in the relative importance apparently attached by them to the same kinds of work. It is particularly noticeable that the New York board seems to give as much, if not more, attention to the work of the private charities as it does to the public ones, and that the rights of visitation, inspection, and supervision which it derives from the constitution and the statutes of the state, apply equally to these two classes of institutions. In New York, however, as almost every one knows, the private charities are supported largely by public funds.

The tendency to appoint separate commissions for the care of the insane, and also of criminals, is accentuated by the reports of the Massachusetts and the Connecticut boards, the former announcing the appointment of a state board of lunacy, and the latter recommending the establishment of separate commissions for the care of the insane and of

prisoners, evidently following in this direction what must now be considered as the beneficent example of New York.

The Colorado board, under the heading, "state institutions," has this to say:

The state of Colorado has undertaken to provide for the care, education, and training of almost all classes of society, the epileptic, feeble-minded, and adult blind being practically the only exceptions. In public charities the state has undertaken a noble work, planned on a generous scale. The increasing demand upon the state's financial resources will tax the incoming legislature to meet these demands, for in no previous period has so much been asked for, while the proportionate revenue to be disbursed shows a constantly diminishing ratio. It is important, therefore, at this time, to determine how the public charity of this state shall be dispensed. The state can not afford to undertake to dispense its charity on any other basis than that of the most modern, scientific methods. State care should be of a character worthy the dignity of statehood. If the revenues available for the purpose shall be found insufficient, then state care should be augmented by county support, and from private sources. In other words, the state may maintain its control and management of its charitable institutions, but may ask of the counties support on a *pro rata* basis. This may be supplemented by requiring from private sources payment for the cost of maintaining charges committed to the charitable institutions of the state.

Here is opened up a deep question—"How shall the inmates of state charitable institutions be maintained: by the state, or by the

counties from which they come"?—which can be and is answered in various ways, from different standpoints. There are many who believe that while the state may very properly establish institutions for the dependent, the counties should be required to pay the maintenance charges for the inmates they send to such institutions. In support of this position they argue with a good deal of force, that, owing to local knowledge of the applicants for admittance, those who are unable to pay or whose friends are unable to pay for them, are more likely to be selected as beneficiaries, while those who can pay will be the more readily compelled to do so. On the other hand it is urged, with perhaps equal force, that some localities are too poor, some too niggardly, to pay for proper care for their poor, and that unless the state consents to bear the burden, they are liable to suffer. This is a fruitful field of argument and one worthy of much discussion, there being apparently no well defined policy or agreement with relation to the question.

Among the recommendations of the Colorado board to the legislature, is one to the effect that "private associations undertaking any form of charitable work to secure a charter from the state board upon application without fee and requiring annual reports," this being very similar to the suggestion contained in the reports of the New York board to the legislatures of 1898 and 1899, to the effect that possibly all societies undertaking

charitable work should be required to become incorporated under suitable safeguards as a condition precedent to carrying on their work. This, however, is something not likely to happen very soon. It is, notwithstanding, a source of gratification that the Colorado board has so early in its history and the history of its state, recognized the necessity of carefully scrutinizing the work of its private charities.

The following sentiment, ascribed to ex-President Rutherford B. Hayes, is given a prominent place in the report and seems worthy of repetition here: "As the hospital flag on every battlefield of civilized warfare is an emblem of neutrality and a sacred guarantee of protection to sick or wounded men; so, and more so, in political warfare the asylums for our dependent and defective classes should be sacred from the attacks of contending parties."

The report of the Connecticut state board is a most interesting one, giving evidence of much care in its preparation. From an examination of its pages it appears evident that the institutions of Connecticut are being closely inspected by the representatives of the board, and, doubtless, with the usual salutary results. With relation to "the Connecticut institute and industrial home for the blind," the report for 1898 says:

An effort was made by the active head of the Connecticut institution during the last session of the general assembly to have that institution included in the category of the purely educational institutions

of the state supervision of charities. servedly, and desired to a decision of the state of the right of ties to m schools for The case w important at the insti stitution fo that it wa or was sub the board points set court of l ing: (1) stitution not exclu of the s institution of the sta an instit and char provision be regard it clothes indigent by donat as to suc supervisi charities.

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of the state, and thus relieved from supervision by the state board of charities. The attempt failed deservedly, and in this connection it is desired to call attention to a recent decision of the court of appeals in the state of New York in the case of the right of a state board of charities to maintain supervision over schools for the blind and the deaf. The case was a most interesting and important one, and was commenced at the instance of the New York institution for the blind, which denied that it was a charitable institution or was subject to the supervision of the board. Among the important points settled by this decision of the court of last resort were the following: (1) The mere fact that an institution is partly educational does not exclude it from the provisions of the statutes placing charitable institutions under the supervision of the state board of charities. If an institution is both educational and charitable, it falls within these provisions. (2) An institution is to be regarded as charitable in so far as it clothes, educates, and maintains indigent pupils at public expense or by donations from individuals; and as to such pupils, it is subject to the supervision of the state board of charities.

Thus, it seems that this merry war to settle the question whether the institutions in which the deaf and the blind are cared for and educated at public expense are charitable or purely educational institutions, is not confined to one state, but has been going on in two at least, and, the indications are, in more. There are at the present time several bills under consideration in the New York legislature designed to overthrow the decision of the court of appeals,

which is here referred to, but as that decision is founded upon the constitution of the state, they are likely to prove inoperative if enacted, which at present seems improbable, although one never can tell what the New York legislature will do.

The expense to the state of Connecticut for the care of its dependent, defective, and delinquent classes, for the year ended September 30, 1898, is stated to be \$652,190.20, and for the preceding year \$732,858.38. It is comforting to find one state in which there is a decrease in such expenditures, but it is possible that some reasonable explanation for it can be given.

The report of the Indiana board says:

There remains but one institution in the state under political control. That is the state prison. It is well understood there and elsewhere that this board does not regard with favor a system which permits appointments for political reasons. It is our opinion that such a system leads to the appointment of unfit men, and this has prevented the prison from attaining the standard that was possible under non-partisan control.

The lash is never used in the reformatory. It gives pleasure to say that no corporal punishment has been administered in the state prison within the past year. Let us hope that it has departed forever; that never more will men scourge their fellow-men within an Indiana prison.

A very interesting article on "township poor relief" is to be found in this report, showing among other facts that the township trustees during the fiscal year, 1897-98,

distributed \$375,206.92 in poor relief to 75,119 beneficiaries. Valuable tables are printed in connection with this article showing in quite minute detail the amount of such relief given in each township in the state and the character of those to whom it was given, together with the reasons making relief seem necessary.

Much space in the Massachusetts report is devoted to the "state's minor wards," abstracts of the histories of a number of different cases being published for the purpose of illustrating this most humane branch of the state board's work. An accompanying chart shows the number of dependent and neglected children and juvenile offenders in institutions, self-supporting in families, and at board in families at the close of the official years 1866, 1876, 1886, and each of the years following. In 1866 the number of such children in Massachusetts was 2,065, of which number 1,437, or 70 per cent, were in institutions; 628, or 30 per cent, were self-supporting in institutions, while none were boarded in families at that time, the boarding-out plan commencing, apparently, the succeeding year. In 1898 the total number of such children was 3,243, of which number 519, or 16 per cent, were in institutions; 1,609, or 50 per cent, were self-supporting in families, and 1,115, or 34 per cent, were in families. This is an agreeable showing certainly, and one that might wisely be studied by some of Massachusetts' neighboring sister states.

The following report of an almshouse visitation would seem to indi-

cate that Massachusetts was, in some respects, following the "cottage system" very closely: "Foxborough (visited March 28, 1898). As before stated, this almshouse is disgracefully out of repair, and entirely unfit for its present use. There are but two inmates, both women. The warden and matron receive a salary of \$300." Other almshouses contain from five to eight inmates, the latter number being quite commonly found.

This report contains many statistical tables showing the pauperism in the state, which are worthy of much consideration. Unfortunately there is no uniform plan, or anything approaching it, for the collection by the various states of statistics of dependency and crime whereby comparisons may be made and the total number of dependents and delinquents, with the amount expended for their support, ascertained with a reasonable degree of accuracy. Here, then, is an idea for the philanthropists and the statisticians to think about and to work upon.

The preliminary report of the Michigan board is largely devoted to the subject of proposed appropriations for the state institutions, but contains also recommendations for general legislation in accordance with the requirements of law. The appropriations suggested indicate what is, doubtless, a commendable zeal on the part of the Michigan state institutions to increase and improve their facilities, but it is to be feared that, as in other states, this enthusiasm has suffered abate-

ment upon committee of apportionment "keeping" Among the legislation the head of the children's hospital this board state, having providing of dependency subject to the some reason and there such inspection law." To surprise this provision made, and to arise not be n

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ment upon contact with legislative committees charged with the duties of apportioning state funds and of "keeping down the tax rate." Among the recommendations for legislation is the following, under the heading "orphanages and children's houses": In the opinion of this board, every institution in the state, having for its object the providing of places of refuge for its dependent children, should be subject to the inspection at all times of some recognized state authority, and therefore we recommend that such inspection be provided for by law." There is, indeed, occasion for surprise that in a state like Michigan this provision has not already been made, and in view of the evils likely to arise from the lack of it, it can not be made too soon.

The report of the Minnesota board contains a large number of recommendations for legislation. Among them is one to the effect "That it be provided by law that no board of trustees or managers of any state correctional or charitable institution shall have more than one of its members resident in the county in which the institution under charge is located." It appears that a somewhat similar recommendation has been made in the board's reports for 1888, 1890, 1894, and 1896, without, thus far, favorable action by the legislature. The purpose of this proposed enactment is, doubtless, to delocalize the boards of managers and to prevent thereby any possibility of distribution of local patronage, whereby supplies of a poor

quality are disposed of to the institutions at exorbitant prices, and much other mischief of a low and vicious order results. The New York board, in its report to the present legislature, makes like recommendations, but they have not been favorably acted upon by the legislature, whose members are not there for that purpose. The governor, however, has considerable discretionary power in the matter, which he is exercising with good results.

The Minnesota report contains an interesting and valuable table of the current expenses per capita of the various state institutions for each of the four years ending July 31, 1898, and also other statistical tables of a most useful nature. It also contains the special report of the board on the investigation directed by the thirtieth legislature, with regard to "county care for the chronic insane," and especially of what is known as the "Wisconsin system." This is an interesting communication, and is virtually an indorsement of the Wisconsin plan of county asylums, with some unimportant modifications.

The report of the Missouri board, its first, is a comparatively brief one. Under the heading "functions of the board," this statement is made: "The functions of the state board of charities and correction are wholly advisory; we have no executive functions whatever, and the fact that we have to rely entirely upon public opinion to have our recommendations followed, is a reason

why the institutions under our supervision are quick to adopt what we recommend, knowing that we have no motives in making such recommendations but what public opinion would uphold." This is a good platform for this new board to stand upon.

The report of the New Hampshire board is likewise brief and is mainly a record of the visitations and inspections of the charitable and reformatory institutions of the state, which, as a rule, are reported to be in good condition, indicating either that New Hampshire is very fortunate or that the inspection was not very thorough.

The New York board in its report, some particulars of which have already been mentioned, devotes considerable attention to the legislation affecting it, attempted or consummated, the preceding year. It congratulates itself upon the passage of the "placing-out bill," which authorizes it to supervise the work of placing out children and upon the defeat of the "education bill," which sought to impair its rights of visitation and inspection of the institutions for the deaf and the blind, and it recommends that a law be enacted to regulate the giving of relief by dispensaries. The board recommends appropriations to the state institutions under its supervision, aggregating \$1,515,415; \$1,015,000 being for maintenance and \$500,415 for improvements. The present indications are, however, that these recommendations will be subject to a heavy discount by the legislature,

the demands upon it this session being abnormal.

Under the heading "lobbying for appropriations," the board strongly deprecates this custom, which some of the officers and other representatives of public and of private charitable institutions have followed, as the report states, with more or less persistency in times past. Under the heading "the board's litigation with the New York society for the prevention of cruelty to children," the board explains at some length its attitude on this subject, and shows that previous legislatures have granted the society unusual exemptions from the provisions of law, which are made applicable to other membership corporations. Since the report was presented to the legislature, this society has caused the introduction of bills to exempt it from the board's jurisdiction, but they have as yet made but little progress, having apparently been checked in their progress by the protests of the board, of others interested in philanthropic work, and last, but not least, of the press.

The report of the Wisconsin board deals largely, as might be supposed, with the questions growing out of the care of the insane, but also deals at considerable length with the other institutions under its control, and contains a number of interesting statistical tables. With respect to the care of the insane, it has this to say:

Wisconsin is to-day one of the few, if not the only state in the union, whose insane are all taken care of either in the two hospitals for the insane or in county asylums. Not one insane person is necessarily confined in a poor house or in a jail or kept in a private family, as is the case in almost every other state.

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ENVIRONMENT VERSUS HEREDITY.

BY LYMAN P. ALDEN.

Twenty-three years ago I took charge of the Michigan state public school for dependent children. I had been there but a short time when a prominent citizen of the state, at that time United States consul to a German city, visited the school. Looking over the large number of children assembled in the dining-room, he asked me what we expected to make of such children. I replied, "We hope to make honest, industrious citizens of most of them." "You never will," was his comment. "Their heredity is against them, and you can not change natural characteristics." His mature experience and positiveness somewhat startled and alarmed me.

Since then I have met many people who would not, on any account, take a child of bad parents to rear, even though, so far as it had developed, it appeared to be good and lovable. They were sure it would become like the parents in time. My experience has been that the majority of intelligent people, in making application for children, make particular inquiry about their parentage. On the other hand, I have met equally intelligent people who believe that environment is everything, who hold that any child, taken under a year old and placed in a good christian home, can be trained into a good citizen.

Both of these extreme views are based on a too narrow observation of facts. Theorizing can never settle this question. The real truth can be arrived at only by careful observation, extending through many years, of a large number of cases. After having had close personal relations with about two thousand children for nearly a quarter of a century, knowing much of the history of many of them previous to and after leaving the two institutions with which I have been connected during these years, my observations and conclusions may furnish a little contribution towards a settlement of the question. I might relate many cases, but space will allow reference to only a few.

Three children, whose mother was a prostitute, were placed under my care. The youngest, then a little girl, was adopted by a lady of some means, with whom she lived about five years. She had kind treatment and a good home. During that time she set the house and barn on fire six different times before she was suspected, destroying considerable property. The other two both developed thieving propensities quite marked. One was vicious in many ways.

Two boys, who proved to be very bad, had a father who was quarrelsome, licentious, and intemperate. The boys' grandmother and great grandfather, as well as many rela-

tions on the father's side, were a bad lot. Several of them had been in state prisons.

A little seven-year-old boy had been the terror of his neighborhood for several years. He was thievish, passionate, and quite vicious. Both parents were bad people, the father having been sent to the state prison several times. His grandfather and one or two uncles had been criminals.

A boy who had been an incorrigible truant from school, and who after his admission to the institution proved to be a chronic runaway as well as thief, was the son of a man who was just like him—a born tramp.

Generally, I may say that children who have had parents, one or both of whom were bad people, as a rule have been harder to control and develop into good citizens than those better born, though there are numerous exceptions. On the other hand, where both parents have been intelligent and moral, though poor, people, the children, with occasional exceptions, have proved very tractable.

The mistake of my friend, the consul, was, first, in assuming that all the children admitted to schools and homes for dependent children have unworthy parents. Probably from twenty to forty per cent of this class of children, though poor and unfortunate, are from respectable parentage. Next, he forgot that, where only one parent is unworthy, a large number of the children "take after" the good parent—at least as many as resemble the other. Third, he did not recall the fact that, even when both parents are immoral, in accordance with a form of the general law of heredity called atavism, the

child often resembles its grand-parents or even remoter ancestors rather than its parents. Thus, assuming for the moment that heredity must influence the character of a child, it does not necessarily follow that bad parents mean bad children. It would take more than one generation to fix a type of degeneracy, and, in our new country, we have few long lines of the criminal or pauper type such as are found in Europe.

But can natural proclivities to wrong conduct, whether hereditary or only congenital—accidents of birth,—be arrested and controlled? That depends very much upon the strength of these proclivities. Many children who enter charitable institutions, though not naturally disposed to evil, have fallen into bad ways through neglect and bad associations. A favorable environment for a few months or years almost always effects a complete cure. But when propensities to evil ways are inherited, the work is slower and more uncertain. Natural characteristics, if strongly developed, are not easily changed. Still they may be greatly modified and controlled, if not entirely eliminated. The majority of such children may be so greatly improved as to become law-abiding and respectable, if not ideal, citizens. I have more faith in the power of environment than I had ten years ago. I have seen many illustrations of its transforming power. Time is an important element in this work. It usually takes many years. I have a letter from a woman, now about thirty-six years

old, expressing what had been wondering whether of her had been trained and years when She had been different for sixteen years and returned to the count of her the last place to permit suicide snow for a day. She had been in the institution placed under the firm woman slowly passed through transformation seventeen years at service she remained in excellent condition ing a man. I have a woman who was able to marry children, for what changing child of a

old, expressing great gratitude for what had been done for her and wondering what would have become of her had she not been patiently trained and borne with for several years when she was a wayward girl. She had been placed in four or five different homes before she was fourteen years old, but was, in each case, returned to the institution on account of her vicious temper. At the last place she attempted to commit suicide by standing out in the snow for a long time on a very cold day. She was then retained in the institution for several years, being placed under the care of a kind but firm woman. During that time she slowly passed through a complete transformation of character. When seventeen years old she was placed at service with a good family, where she remained for many years, giving excellent satisfaction and becoming a member of the Baptist church.

I have another letter from a young woman who is the wife of a respectable man, and the mother of two children, also expressing gratitude for what had been done for her in changing her life. She was the child of a prostitute, and was herself

at thirteen years of age a thief, with evident family tendencies in that direction, since other members of the household were like her. Many similar cases could be related, and I am now watching several such transformations that are going on. They are like convalescence from chronic diseases of long standing—"two steps forward and one step back."

While environment can thus do much in changing and arresting the development of natural proclivities, if not too strong, there are quite a number of this class of children, it must be admitted, who have never yet been reached and saved by the church, by families, or by institutions. The best opportunities have failed to develop them into good citizens. As Ribot says: "Educational influences are never absolute. It is not rare to find children skeptical in christian families or debauched amid good examples. Unheard-of exertions and prodigies of patience often produce only insignificant and transient results. We would not, however, in the least detract from its importance. Education, after centuries of effort, has made us what we are."

THE CITY WILDERNESS.¹

REVIEWED BY JOSEPH LEE.

This book of 311 pages comprises a detailed social study of a section of what is known as the South End of Boston, about one-half a square mile in extent, and having in 1895 40,406 inhabitants. The general condition of the people of the district is not characterized by extreme poverty, and its principal problem is not the problem of pauperism, nor even the problem of poverty, using the word poverty as indicating an income of less than \$10 a week. It is chiefly the problem of the unskilled, and of the lower ranks of skilled labor, complicated by peculiar conditions arising from the situation of the South End, a situation which is central in the sense of being easily accessible to all other parts of the city, but not central in the sense that it has never risen to the dignity of a business center. Owing to this peculiarity of location it has become to a great extent what may be called a disorganized district. It is peculiarly without local interest and local patriotism. A large portion of its inhabitants live in lodging-houses without family life and without ties of any sort, simply as loose and unattached social atoms, having no stake in the life of the community except on the economic side, receiving no social benefits, and feeling under no social obligations.

¹ See Bibliography for February.

This situation has also made the South End the abode of certain vicious classes and has added tramps and criminals to its other disorganized elements.

Sanitation. Among the more obvious immediate causes of poverty observed in this district attention is called in "the city wilderness" to bad sanitary conditions, poor nutrition, and alcohol. The first mentioned of these causes has in part an historical explanation. The South End is built upon what was a marsh, in many cases the filling being made with all kinds of unsuitable materials. The result is that many of the cellars are damp, and were, until recent improvements in our drainage system, occasionally flooded. Other sanitary evils, here as elsewhere, are the results of the changed character of a district where the houses were first built for separate family residences and have since been converted into tenement and lodging-houses.

Nutrition. Poor nutrition in this district, as is so generally the case, is largely the result of ignorance. "Very young children are given fat meat, baked beans, and other strong food, as well as tea, coffee, and beer." "Below the higher grades of labor the food selected is often ludicrously without nourishing value; it is badly cooked, and is eaten haphazard, with no regular time for meals. Brewed tea and the 'growler' of beer play a very important part. The common London practice of sending children to school

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without breakfast is not at all unknown in the South End." Even in the better homes "there is a painful lack of all that art by which the housewife secures a variety of dishes at small cost and turns all unused material to good account."

The Drink Evil.

As regards intemperance, while in no sense reactionary, but evidently perfectly impartial in its statements, the book furnishes evidence that the belittlement of the evils of drinking toward which there has been a tendency of late (itself a reaction against the extreme claims of some of the temperance reformers) has been carried somewhat too far. In the chapter on work and wages the statement is made that "Drink tends to blot out all the economic relations touched on in this chapter. It first impairs and then lays aside the producer. Under its power the purchaser of commodities first gives up thrift; then the amenities of life disappear; then there is no new clothing, and all that is fit to wear goes to the pawnshop; presently, the family has to borrow or beg its food; at last there is an eviction. Aside from extreme individual results, the well nigh universal custom of 'taking a little' means an appallingly wasteful drain on the resources of the local population." The saloons of the district seem to be as little of an evil as a saloon can be. The law forcing them to be entirely open to the street, so that every passer-by can see what is going on inside, is strictly enforced. They are not furnished with seats, and loitering about after obtaining a drink is not encouraged. The saloons do not, as a rule, try to extend their patronage, and there are even instances where they intentionally cut down the sale of liquor. "It is somewhat surprising to find that a sedative is not infrequently given, unknown to the cus-

tomer, to lessen the morbid craving. There is a firm that has the curious business of manufacturing such a sedative, which it sells in large quantities to saloon-keepers throughout the city."

Among the subtler influences portrayed as affecting the life of the people in the district that of nationality is well described. We are given a set of well drawn pictures of the careless and genial Irishman; of the Jew with his unswerving purpose to rise in the world, tempered by an invariable helpfulness to those of his own nationality; of the good-natured, pleasure-loving negro, and of the many other nationalities that are found in the district, including the Italian, Armenian, and Chinese.

Many touches in the various chapters show that appreciation of the effect of outward circumstances upon the mind and character which comes with insight into the real life of the people. In the chapter by Mr. Robert A. Woods on work and wages, it is observed that "The better influences of home life and of social intercourse begin with families having four rooms, one being reserved for a parlor. To have a parlor gives a family a strong and thoroughly commendable feeling of self-respect." And again he says, "Less than a hundred of the families of the district have the happy lot to live in houses by themselves, where the door leads immediately out to the open world or shuts one instantly from its distractions." And in the chapter upon criminal tendencies Mr. William I. Cole notes that "The almost universal absence of a common parlor where the lodgers (in the lodging-houses of the district) may receive their visitors, especially those of the opposite sex, tends (among other things) still more to break down social and moral bar-

riers." Among the influences which affect the general economic standards of the people, are noticed the social pressure to look up and be somebody, which is common to American life, and attention is called to certain special circumstances tending in the same direction—the fact, for instance, that "in every group of acquaintances in the district some one is prosperous," that "the peculiar relation of the district to the rest of the city, the coming and going of all classes of people, keep it from falling into that extreme slackness which is characteristic of most working-class quarters in great cities. The theatres, and to a smaller extent the churches, serve this same purpose by bringing together not only different sorts of South End people, but people as well from the other part of the city and from the suburbs."

The "Gang." Most interesting of all the chapters of the work, as a study of what the life of the people really is and what it is making of itself, is the chapter on "the sources of political power," and especially that part of it which deals with the "gang." The description of the gang is so interesting that I must ask permission to quote a large part of it as it is written. "Almost every boy in the tenement-house quarters of the district is member of a gang. The boy who does not belong to one is not only the exception, but the very rare exception. There are certain characteristics in the make-up and life of all gangs. To begin with, every gang has a 'corner' where its members meet. This 'hang-out,' as it is sometimes called, may be in the centre of a block, but still the gang speak of it as the 'corner.' The size of a gang varies; it may number five or forty. As a rule, all the boys composing it come from the immediate vicinity of

the corner. Every gang has one or more leaders, and, of course, its character depends very much upon the leaders, for, as one of the boys expressed it, the leader says "'Come,' and the push move." As a matter of fact, a gang, if at all large, has two leaders and sometimes three. In order to show the different kinds of leadership, let me describe the qualities possessed by the three types in a large gang. First of all, there is the gang's 'bully.' He is the best 'scrapper' in the gang. Many a hard-won battle has paved the way to this enviable position, but the position, often attained with so much difficulty, is not a sinecure. The bully not only has to defend the honor of the gang, but may have to defend his title at any time against the ambition of some 'growling' member of the gang. Next there is the gang's 'judge,' all matters in dispute are finally submitted to him if no agreement is reached. The boy who enjoys this honor has gained it, not by election, but by selection. The boys have gradually found out that he does not take sides, but is fair-minded. Finally, there is the gang's 'counselor,' the boy whom the gang looks to for its schemes both of pleasure and of mischief. In small gangs the bully may also be the judge and counselor, and even in large gangs it frequently happens that one boy dispenses both the latter functions. Here is the ward boss in embryo.

"Nightly after supper the boys drift to their 'corner,' not by appointment, but naturally. Then ensue idle talk, 'jawing matches,' as one boy expressed it, rough jokes, and horse-play. No eccentric individual gets by the gang without insult. Nearly every gang has 'talent;' one or two members who can sing, perhaps a quartette, also a buck-dancer, one or two who can

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play on the jew's-harp, and a 'funny man.' I am referring now more particularly to boys over fourteen years old. As a rule, the boys stay around their corner, finding amusements in these ways. The songs are always new ones; old ones are scorned. Not infrequently the singing, the horse-play, or the dancing is interrupted by the roundsman. At the sight of the brass buttons there is an excited call of 'cheese it,' and singing or talking, as it may be, is suddenly stopped; the gang disbands, dissolves, and the boys flee down alleyways, into doorsteps and curious hiding-places, and reappear only when the 'cop' is well down the street."

The faithfulness of the boys to their gang is something remarkable. "I know a boy in the high school (he will graduate next year) who moved to Dorchester (that is to say, several miles off) who comes regularly to the old corner on Sunday afternoon. No new friends can supplant the gang. It is little wonder. The life of the gang is interesting, melodramatic; the corner is full of associations, of jokes, songs, and good times, of escapades planned and carried out." I should like to have space to quote the rest of the account of the gang, and indeed this whole chapter upon politics. The story is told with much dramatic sense and literary power, and it is as interesting a study in social and political conditions as I have met with. One feels that the writer, in speaking of the gang and its escapades, knows and sympathizes with stories of their deeds that would vie with Mr. Kipling's records of "Stalky & Co.," and one feels again the injustice which leaves open to boys growing up in these crowded districts no path which the spirit of enterprise and adventure can follow which does not lead to the police

station. The failure to provide playgrounds in the South End is one of the most unjustifiable and uneconomical omissions of the municipality—an omission which is soon to be remedied, in part at least.

The Boss System.

We have all read many accounts of the boss system and of how it grows up, but I have never happened to see a statement that made so clear just what the boss system rests upon as does this chapter. The gang, with its close ties of solidarity and of loyalty to its chief, survives when its members have grown up and become voters. Its leader, if he is great enough, may himself become a political boss. Whether he does or not, the gang obviously furnishes an organization with which the boss can deal through its leaders, instead of having to deal with each of its members individually, so that by binding to himself a comparatively small number of these leaders he can make himself absolutely solid in his district.

Educational Influences.

In connection with this chapter upon the gang and its outgrowth in the direction of politics should be read the chapter upon educational influences, by the same writer (whose name is withheld for reasons, doubtless, connected with certain plain speaking on the subject of politics). The occupation of the gang, the standing on the street corner making jokes and throwing snow-balls at the passers-by, "the horse-play, the habit of ridiculing and making light of everything, which are the life of the gang, issue in an essentially lawless disposition. This includes restlessness under restraint, low indulgence, carelessness, and oftentimes cruelty." The gang spirit is a spirit which sees no consecutiveness in things, no order, which feels no reverence. Among the rich, the

man who becomes a mere critic, the man who simply sits in his club playing cards, and exchanging weighty and censorious opinions upon the morals and customs of his neighbors with other persons of leisure as all-wise as himself, inevitably loses the sense of responsibility of doing his share, of being in the same boat with the rest of us; he loses the social and moral sense out of which reverence and respect must spring. It is the same with the members of the gang, except that they are young and poor, and without the various resources in the way of non-social amusement and dissipation which the clubman enjoys. To them the purely critical outside attitude, therefore, with its inevitable result in a weakened sense of social responsibility, is a more dangerous indulgence, and results not infrequently in their permanent demoralization, leading the stronger spirits to jail and the weaker ones to the almshouse. The ways in which our educational system especially meets this lawless, destructive attitude of mind, fostered by the gang, are the kindergarten and manual and industrial training; the kindergarten through the appeal of its songs and games to the social emotions of the children, and both the kindergarten and manual training through their development of creative, constructive capacity. The power to do something and the habit of doing something, of making something with his own hands builds up the creative faculty in the boy; and the rules to which he must submit himself in order to succeed in such constructive work, teach him that the laws of the universe are there, and are stronger than he is, that the rule of life and of work is conformity to law or failure. The wood or iron with which he has to deal is impartial and inexorable; it will answer to his wishes

strictly in proportion to his conformity to physical law. His work, in its strength or weakness, reflects the strength or weakness of his mind and character, and reveals to him where he stands, and what it is in him that is really strong and what is weak.

Among the many suggestions which the book contains of the further positive influences for good that can be brought to bear, the most interesting of all is made by the same writer in this connection. "It is very important," he says, "that manual education should not come to an end short of the trade school. This institution Boston lacks. The need of it is apparent. The number of boys who quit school at an early age and are forced to take any odd job that offers, thus growing up to swell the ranks of unskilled laborers, is very large. Some of these boys, the children of recipients of charity, eventually sink into the same class with their parents, and thus, without being to blame, perpetuate the type of partial dependent. For poor children whose material welfare and moral salvation very largely turn upon getting started in some skilled trade, our system of education is obviously deficient."

Repressive Influences

Among the many influences which are noted as tending to help the people to rise or to drag them down, one thing that is very interesting and important to note is the tribute constantly paid to the work of the Boston police. The former lawlessness of the South Cove district, it is declared, has practically disappeared as a salient or even noticeable phenomenon, as a result of vigorous and long-continued police action. Gambling, except among the Chinese, has been practically banished from the district; the liquor laws are

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honestly and efficiently enforced; and the evil of prostitution, the greatest one which this part of the city has to face, has been greatly diminished, all from the same cause. For those who believe that repressive action is never effective, or for those pessimists who think that our cities are all of them in all respects badly governed, this testimony, conclusive as coming from such a source, is worth studying.

With one or two of the positions taken in certain chapters of the book the present writer would be inclined to take exception. Mr. Woods is of opinion that the district "will have entered upon its normal corporate growth" "when (among other things) the administration of charity, public and private, is largely in the hands of those who have experience of the struggle with poverty." The administration of charity in Boston is now and has been always, or at least for a long time, not merely largely, but principally, in the hands of those who have been poor themselves. The overseers of the poor have been and are mostly poor men, and their employes are not drawn from the richer classes; but I do not think it can be considered an advantage, at least in the case of the overseers themselves, that this should be the case. Those members of the board who have done the best and most enlightened work have not been the ones who have felt poverty themselves, but rather those who have had the time and inclination to make a systematic study of the treatment of pauperism, and who have come to understand the subject in its wider aspects. The least intelligent of our overseers of the poor, and of their paid employes throughout the state, are to be found among those who have experienced poverty in their own

persons, and the most intelligent and progressive are found among those who, whether they have experienced poverty or not, have devoted special study to the question. I think experience shows that in the treatment of pauperism, as in the treatment of physical ailments, the qualifications of the doctor depend more upon his having made a thorough study of the disease than upon his having had it himself.

Further, I think that in speaking of trade unions and of the good which all recognize that they have done and are doing for the working men, mention ought also to be made, in order to give a fair idea of their total influence upon the welfare of the working classes, of their rules limiting the number of apprentices, and thereby preventing many boys from learning the trades in which the unions are able to carry out their policy, and also of their opposition to trade schools, the need of which is so clearly recognized in the passage above quoted and by all who are interested in the welfare of the rising generation in our city. It was the trade unions who prevented the use of the Franklin fund for the starting of such a school, and diverted it in part to the establishment of a building in the South End, of which one of the uses will be to furnish a headquarters and meeting place for some of the unions themselves (a use of the city money which seems to the writer as improper as the present use of a part of the state house as a meeting place for the grand army, or as it would be for the city to furnish headquarters for the free masons, for the odd-fellows, for the women's clubs or the stock exchange, or for any other private organization). Among the important achievements of the trade unions is mentioned the fact that the city is becoming a model employer of labor,

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Criticisms.

paying never less than \$2 a day for labor, however unskilled. But it should be remembered, as pointed out on a previous page by the same writer, that the "patronage controlling these labor appointments is distributed through the wards and allotted to the local politicians subject to the form of a civil service test," and it is to be further remembered that it is the paying of city employes at a rate higher than they could obtain in the competitive market that gives to the ward boss his great power and makes three men willing to become political workers on the chance of one of them obtaining a city job.

There is considerable testimony showing the dislike of the people of the district toward their richer neighbors. For instance, "Nothing need be expected in this district from any vague cry of 'municipal reform,' for that means merely the political notions, and, mistakenly or not, the political self-interest of a distant superior class." Of course, so far as any cry is vague it will meet with no hopeful response from any quarter; but, as to the other objection, I believe that the time will come

when, with the disappearance of socialistic notions made in Germany, of hatred of the oppressor brought over from Ireland, and of a narrow working-class view imported from England, and just now in fashion, the old American democratic idea will so far prevail that municipal reform and any other cause will get from all classes in our city a hearing approximately upon its merits, and not be turned out of court as a "notion" because it comes from one or another section of society.

The book is excellently planned and gotten up. Every book ought to have a good index, and every book dealing with a given locality ought to have good maps. This one has a good index and is furnished with a series of excellent maps, some of them presenting by colors, and one of them by special marks, the general conditions as to race, wages, arrangement of land and buildings, institutions, and meeting-places, in a way that no amount of reading matter would do.

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